

auspiciously; may a ^ide path (be open)  
for our  
prosperity\*

12. AH men with (devout) minds are  
the un-  
wearied\* (praisers) of the irresistible deity  
(PtJsHAN),  
verily the (most) sinless of the ADITYAS."J'

IS, Since MITRA, ARYAMAN, and VAB-TJ^A  
are our  
protectors, may the paths df the sacrifice  
be easily  
traversed (by them).

14. I worship the divine AGNI, the  
preceder of  
you, (gods), with praise, (for the sake) of  
riches; the  
worshippers (cherish him), the bountiful  
perfecter of  
the sacrifice, like a friend.

15. The chariot of the devout  
worshipper quickly  
(prevails), as the hero (prevails) in all  
combats what-  
ever : the celebrator of the sacrifice, who  
desires to  
propitiate the mind of the gods, overcomes  
those who  
are no sacrificers.

16. Devoted to the gods, pouring out  
to them  
libations, thou, worshipper, sllalt  
not perish: the  
celebrator of the sacrifice, who desires to  
propitiate  
the mind of the gods, overcomes those  
who are no  
sacrificers.

17. No one obstructs him,by his acts, he  
is never  
driven (from his station), he is never  
separated (from  
his family): the Qelebrator of the

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sacrifice, who de-

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. \* Sayana takes *aramatih* as for *alam-matih*, which he explains as *parydpta-stutth*.

f Sayana explains this latter clause, " verily (the gifts) of the .*Adityas* are void of evil, (therefore we praise *PhsJian* for the attainment of food, etc;").